तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Prabhupada's Examination System

Dear Prabhus,

Please accept my most humble obeisances. Srila Prabhupada has requested me to write you in regard to the above examinations, which he wishes to institute. Here in India many persons often criticize our *sannyāsīs* and *brāhmaṇas* as being unqualified due to insufficient knowledge of the scriptures. Factually, there are numerous instances when our *sannyāsīs* and *brāhmaṇas* have fallen down often due to insufficient understanding of the philosophy. This should not be a point of criticism nor a reason for fall down, since Srila Prabhupada has mercifully made the most essential scriptures available to us in his books. The problem is that not all the devotees are carefully studying the books, the result being a fall down, or at least unsteadiness.

His Divine Grace therefore wishes to institute examinations to be given to all prospective candidates for *sannyāsa* and *brāhmaṇa* initiation. In addition, he wishes that all present *sannyāsīs* and *brāhmaṇas* also pass the examinations. Awarding of these titles will be based upon the following books:

Bhakti-śāstrī — *Bhagavad-gītā*, *Nectar of Devotion*, *Nectar of Instruction*, *Īśopaniṣad*, *Easy Journey To Other Planets*, and all other small paperbacks, as well as *Arcanā-paddhati* (a book to be compiled by Nitai Prabhu based on *Hari-bhakti-vilāsa* on Deity worship).

Bhakti-vaibhava — All of the above plus the first six cantos of *Śrīmad Bhāgavatam.*

Bhakti-vedānta — All of the above plus cantos 7 through 12 of *Śrīmad Bhāgavatam.*

Bhakti-sarvabhauma - All the above plus the entire *Caitanya-caritāmṛta.*

Anyone wishing to be initiated as a *brāhmaṇa* will have to pass the *Bhakti-śāstrī* exam, and anyone wishing to take *sannyāsa* will have to pass the *Bhakti-vaibhava* examination as well. This will prevent our society from degrading to the level of so many other institutions where, in order to maintain the temple, they accept all third class men as *brāhmaṇas*. Any *sannyāsīs* or *brāhmaṇas* already initiated who fail to pass the exams will be considered low class or less qualified. Anyone wishing to be second initiated will sit for examination once a year at Mayapur. Answers will be in essay form and authoritative quotations will be given a bigger score. During the exams, books may not be consulted.

Srila Prabhupada wishes to begin this program at this year's Mayapur meeting. He requests that you all send your opinions and comments here immediately so that everything may be prepared in time.

Hoping this meets you in the best of health and Krishna consciousness.

next column ☞

Approved: A. C. Bhaktivedanta Swami

Your servant,

Tamal Krishna Goswami, Personal Secretary

— Letter to all Governing Body Commissioners, Nellore, South India, 6 January 1976.

The Last Limit Of Bhakti

Sri Srimad Gour Govinda Swami Maharaja

In the *ādi-līlā*, tenth chapter, of *Śrī Caitanya-caritāmṛta*, Srila Kaviraj Goswami has given a description of the many branches and sub-branches of the Chaitanya tree. All of these very dear, intimate devotees of Sri Chaitanya Mahaprabhu know Gauranga Mahaprabhu, and they know Krishna. The *Gaura-gaṇoddeśa-dīpikā* describes how most of them were also present in *kṛṣṇa-līlā*. In *vraja-līlā* most of them were *sakhī-mañjarīs*, and some were in *sakhya-rasa*, friendship, like Abhiram Thakur. They are associates of both Krishna and Gaura. There is no difference between Gaura and Krishna. Krishna is Gaura and Gaura is Krishna. So *kṛṣṇa-līlā* is *gaura-līlā* and *gaura-līlā* is *kṛṣṇa-līlā*. In *tattva* they are the same. Only one difference is there — in *gaura-līlā* the two bodies of Radha and Krishna are combined together. *Caitanya-caritāmṛta* (*ādi* 4.96 and 98) states:

> *rādhā — pūrṇa-śakti, kṛṣṇa — pūrṇa-śaktimān*
> *dui vastu bheda nāi, śāstra-paramāṇa*

> Sri Radha is the full power, and Krishna is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

> *rādhā-kṛṣṇa aiche sadā eka-i svarūpa*
> *līlā-rasa āsvādite dhare dui-rūpa*

> Thus Radha and Krishna are one, yet They have taken two forms to enjoy mellows of pastimes.

There is no difference between the energy and the energetic — *śakti śaktimān abhinna* — therefore there is no difference between Radha and Krishna. Radha is *pūrna-śakti* and Krishna is *pūrna-śaktimān*. There is no difference between Them, but, *līlā-rasa āsvādite dhare dui-rūpa* — to relish the mellow of pastimes, two bodies are there, Radha and Krishna. But Radha and Krishna are combined together in the form of Gauranga. Krishna appeared assuming the mood and complexion of Radharani, and that is Gauranga. This is the *tattva*, and it is a very deep and confidential *tattva*. Narahari Sarkar has said,

> *caitanya bhakti-naipuṇya kṛṣṇas tu bhagavān svayaṁ*
> *tayo prakāśād ekatra kṛṣṇa-caitanya ucyate*

Chaitanya is Krishna and Krishna is Chaitanya, there is no difference. But in Chaitanya one thing is added, and that is *bhakti-naipuṇya*, the last limit of *bhakti*. When Krishna comes assuming the mood of a *bhakta*, He is Chaitanya. When He is without the mood of a *bhakta*, He is Krishna. So Chaitanya means, *caitanya bhakti-naipuṇya*.

Krishna is the absolute truth, *advaya-jñāna-tattva*, the supreme truth, *parama-tattva*. Chaitanya is also *advaya-tattva*, but one addition is there, *bhakti-naipuṇya, prema–bhakti*. If *prema–bhakti* is added to Krishna, that is Chaitanya. Therefore Sachinandana Gauranga is the Supreme Absolute Truth, *parama-tattva-bhagavān*, but with *bhakti-naipuṇya* added. In the Gauranga form you will find two things combined together, *sambhoga* and *vipralambha*, union and separation. These two things combined together are Gauranga, *bhakti-naipuṇya*, the last limit of *bhakti* .

Transcendental Flow

The *sādhya*, goal, is *prema*, that is *bhakti-naipuṇya, prema-bhakti*. If *prema-bhakti* is added to Krishna, that is Gauranga. In that Gauranga form you will find *sambhoga* and *vipralambha*, opposite things, placed together. You will find this only in Gauranga, the combined form of Radha and Krishna. Will you find these two things combined in Vraja? No. It is not at all possible, because in *vraja-līlā* two bodies are there, Krishna and Radha. In Vraja the flow of that *līlā* is like the flow of a river. As a river has two embankments, similarly the flow of *vraja-līlā* has two embankments, *sambhoga* and *vipralambha*, the embankment of union and the embankment of separation.

On the embankment of *sambhoga*, Radha and Krishna relish the mellow of union. On the embankment of *vipralambha*, Radha and Krishna relish the mellow of separation. It is mentioned in Srila Rupa Goswami's *Ujjvala-nīlamaṇi* that on the embankment of separation the enjoyment of the mellow of *viraha-rasa*, separation, is of four types, *pūrva-rāga, māna, prema–vaicittya* and *pravāsa*. For now, just hear the terms. When you come to read or hear *Ujjvala-nīlamaṇi* you will find that Rupapad has given elaborate explanations for them. These four types of enjoyment are found in separation. Similarly, on the embankment of union there are also four types of enjoyment. They are known as *saṅkṣipta*, *saṅkīrṇa*, *sampanna* and *samṛddhimān*.

The embankment of union is connected with the embankment of separation. First there is *viraha,* separation, and then *milāna* or *sambhoga*, union. *Saṅkṣipta* is relished after the first type of separation, *pūrva-rāga.* Similarly, *saṅkīrṇa* is relished after *māna-viraha, sampanna* is relished after *prema–vaicittya-viraha,* and *samṛddhimān* is relished after *pravāsa-viraha.* I am mentioning this just to give you an idea of the four types of enjoyment on each embankment. These two opposite things, *sambhoga* and *vipralambha*, union and separation, are required, otherwise there is no question of the flow of transcendental loving conjugal pastimes. Separation and union are always there, and they are required. If they were not there, how would there be a flow, how would there be movement? You have two legs, a right leg and a left leg by which you are moving, just as a bird uses a right wing and left wing to fly. Similarly, in Vraja the two embankments *sambhoga* and *vipralambha* are there so that the *līlā* can flow.

On the embankment of *sambhoga* there is *sukha,* happiness. Union means happiness. On the embankment of *vipralambha*, *viraha*, there is acute pain, the pangs of separation. Intense heat is there and *vilāpa,* crying, is also there. These two separate things are eternally there in Vraja. But they are not in one container, they are two separate embankments. However, in *navadvīpa-līlā, gaura-līlā,* union and separation are contained in one pot. Gaura is the union of Radha and Krishna, and at the same time He accepts *vipralambha-bhāva* and feels the pangs of separation from Krishna. Two opposites in one container. This is the *tattva*.

In Vraja, Krishna is eternally the *prīti-viṣaya,* object of love, and Radha is eternally the *prīti-āśraya,* abode of love. Thus the flow of *līlā* is going on. But in Gaura, *āśraya* and *viṣaya* are combined together. Two opposites, union and separation are combined in one container. This is the *tattva*. It is *acintya,* inconceivable.

The Bumblebee

In *vraja-līlā,* generally union and separation cannot be placed together. Usually they take place separately. But in *gaura-līlā* you will always find these two opposites together. This is wonderful and very mysterious. Srila Rupa Goswami says that in *vraja-vilāsa* these two are sometimes together, but not always and not everywhere. In some special cases, for a fleeting moment, a temporary period, it is there. Rupapad has given this in his *Vidagdha-mādhava* and *Lalita-mādhava* dramas, and devotees can relish it. This is known as *prema-vaicittya* — separation felt in union.

I will give one example from the *Vidagdha-mādhava*. Once Radha and Govinda were playing on the bank of the Yamuna. Vrindadevi came and gave Krishna two lotuses to decorate Radharani's ears. With a smiling face, and much pleasure, Krishna took them. He was about to put them on Radharani's ears when Radharani noticed a black bumblebee in the whorl of one of the lotus flowers. She said, "Hey bumblebee, get out!" The bumblebee then came out of the lotus and, thinking that Radharani's face was another lotus, he went there. Radharani said, "Hey! Get out! Get out!" and began waving Her hand. The bumblebee then thought the palm of Radharani's hand was another lotus. Radharani then said, "This stupid bumblebee, shameless debauchee, is not going away. Get out, get out!" With the corner of Her sari, She tried to drive him away. Seeing that he was not going, Radharani became frightened. Madhumangal then came, and with a stick drove him out to a far distance. Madhumangal then came back and said, *mahusu-ano takkālaṁ jjebba tirohido* — "Madhusudan is gone." [*Vidagdha-mādhava* 5.63f]

"Madhusudan" has two meanings. One meaning is "bumblebee", and the other meaning is "Krishna". Madhumangal was saying that the bumblebee was gone, but Radharani thought he was saying that Krishna was gone. When Radharani heard this, She said, *haddhī haddhī kahaṁ gado mahumuhaṇo* — "Alas, alas! Where has Madhusudan, Krishna, gone?" [*Vidagdha-mādhava* 5.64]

Krishna was there, but She started weeping, "Oh! Has Madhusudan gone? Why has that lotus eyed Krishna left me alone here in the forest of Vrindavan on the bank of the Yamuna? Why did He do so? Alas!"

Then, *saṅjñayā sarvan nivārya smitaṁ karoti* — Krishna smilingly indicated that the others should leave, and said, "O Radhe!"

This *prema-vaicittya-viraha* is very wonderful. The lover and beloved are both there, but they are feeling the pangs of separation.

Wonderful and Mysterious

Instances of *prema-vaicittya* are found in various literatures. In *Lalita-mādhava,* Rupapad has

described *prema-vaicittya* in the episodes known as *candrāvali-lābhaḥ, nava-vṛndāvana-saṅgama* and *pūrṇa-mānorathaḥ. Prema-vaicittya-viraha* means that although Radha and Krishna are together for a short time They are feeling the pangs of separation. This takes place only on special occasions, not always and not everywhere. It cannot always be there in Vraja, but in *gaura-līlā* it is always there. *Vipralambha* and *sambhoga*, two opposite things, placed in one container. That is Gaura. This is the very mysterious and inconceivable *tattva* of *gaura-līlā*. Nowhere else can you find these opposites together.

This *gaura-tattva* described in *Caitanya-caritāmṛta* is a very deep and confidential *tattva*. It is the highest, and is very, very confidential. It is said to be postgraduate study. Only students of postgraduate class can understand it. We are giving two lectures a week here on *Caitanya-caritāmṛta*. Anyone can come and hear them, but if he is not a student of postgraduate class he will not be able understand. Anyway, you just sit and let it touch your ears and you will be benefited. The time will come that you will be able to understand it. In your heart you should cry for that day, *kabe ha'be bolo se-dina āmār* — "When will that auspicious day come in my life that I can understand this thing, that I can relish it? At that time I will become ecstatic, dance, roll on the ground, shed tears and be overwhelmed, drowned and intoxicated with that *bhāva*." [Bhaktivinode Thakur's *Śaraṇāgati* 6.3.1.]

You should feel like that. Cry! Cry! Therefore we speak these things, just to put you in such a condition of crying. ❀

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BEAUTIFUL GAURANGA-SUNDARA

By Ray Shekhar

For information about the poet Ray Shekhar, see Bindu issue 66.

(*Kāmoda-rāga*)

sundara sundara gaurāṅga sundara, sundara sundara rūpa
sundara pirīti rājyera ye-mati sughaḍa sundara bhūpa

Beautiful, beautiful is Lord Gauranga-sundara. Beautiful, beautiful is His form. He is the beautiful king of the beautiful realm of ecstatic spiritual love.

sundara vadane sundara hāsani, sundara sundara śobhā
sundara nayāne sundara cāhani, sundara mānasa lobhā

Beautiful is His face. Beautiful are His smiles and laughter. Beautiful, beautiful is His glory. Beautiful are His eyes. Beautiful are His glances. Beautiful are the spiritual longings in His heart.

sundara nāsāte sundara tilaka, sundara dekhite ati
sundara śravaṇe sundara kuntala, sundara tāhāra jyoti

Beautiful is His nose. Beautiful is His *tilaka*. His is sublimely beautiful to see. Beautiful are His ears. Beautiful is His hair. Beautiful is His effulgence.

sundara mastake sundara kuntala, sundara meghera pārā
sundara gīmete sundara dolaye, sundara kusuma-hārā

Beautiful is His head. Beautiful is His hair. He is like a beautiful cloud. Beautiful is the flower garland that beautifully sways to and fro on His beautiful neck.

sundara nadīyā-nagare bihāra, sundara caitanya-cānda
sundara līlāra saundarya nā bujhe, śekhara janama āndha

Beautiful is Lord Chaitanya Chandra who enjoys pastimes in beautiful Nadiya-nagara. Not understanding the glorious grace of His beautiful pastimes, Shekhara Ray remains blind from birth. ❀

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